~~43~~. The Irreverent Revelation

Shri Maharaj's daily routine includes bhajans and prayers three times a day, the first one being as early as 5.30 in the morning. At such times, one can see him deeply absorbed in the songs that are sung; he himself sings with great feeling.

At ~~t~~ one of the sessions, a visitor ~~mentioned~~ said to him: ~~that~~ "Shri Maharaj, you may be a perfect Jnyaani, but when I see you singing bhajans with such emotion, I feel extremely happy that devotion still clings to you very firmly."

Shri Maharaj promptly answered: "Everything has its place in the world, ~~and~~ in the daily ~~life~~ routine. The important thing is to understand the position as it really is, to have the perspective. Devotion and reverence are all right, so long as one recognizes what they are, i.e. objectivity, and to that extent a binding; and when one sees something as a 'binding', it loses its force, but if one gets involved in it, the binding gets stronger and stronger.

Shri Maharaj continued: "All feelings and emotions - love, devotion, etc. - are based on duality, and so long these feelings continue to dominate one's outlook, duality will continue to have a firm hold, and the real holiness, wholeness, unicity - will be out of reach. The whole position is so obvious and simple that one cannot but laugh and joke and be irreverent when one looks at the fantastic superstructure of mystery that has been built on and around this basic simplicity.

"Do understand how simple and direct this is. 'I', intemporally - before the ~~concept~~ of time - AM ~~am~~ ~~THIS - HERE - NOW~~: total awareness, without ~~the~~ being aware of this Awareness; total subjectivity ~~presence~~, without the slightest touch of objectivity.

"I manifest through consciousness,

through duality, by means of subject and object, negative and positive, the range of inter-dependent opposites, without which manifestation would not be possible. All manifestation is my expression, my mirrorisation in which I manifest as each sentient being; this object, this sentient being, appears to function, ~~or~~ and considers itself — erroneously — as a subject. But I am the only subjectivity, and all functioning in the manifested world is my objectivisation in the Consciousness, which I am.

"All phenomenal objects, aspects of what I am, become sensorially perceptible only when they are extended in what I manifest as ~~time~~ space, and measured in what I manifest as time.

"Again, therefore, the simple and obvious Truth is this: THIS-HERE-NOW, all manifestation, sensorially perceived is what I am in my unicity."

"Once this simple position is clearly understood, you may do what you like to pass the time of your allotted span. Indulge 'yourself', if you like, in devotion and reverence but understand the false as false. "There is nothing religious or reverential about the manifestation process. It happens spontaneously." // When Shri Maharaj had finished talking, one of the old and regular visitors sought Shri Maharaj's permission to narrate ~~an~~ a particular incident that took place some years ago. Shri Maharaj laughed, hesitated for only a split-second, and then said, "OK go ahead — shock them, they need it." It seems Shri Maharaj and some of his associates had walked up a hill to a well-known temple. When they reached the place, the inner sanctorum, one of the persons asked Shri Maharaj if this place was very holy. Shri Maharaj with a very serious mien, confirmed that it was a very holy place and then added, "holy enough for me to urinate on it."